

## **THE FILIPINO EXPERIENCE IN DIASPORA MISSIONS: A CASE STUDY OF CHRISTIAN COMMUNITIES IN CONTEMPORARY CONTEXTS**

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### **I. INTRODUCTION**

This paper about Filipino<sup>1</sup> diaspora in missions is a case study of “Christian Communities in Contemporary Contexts.”

This paper is organized in three parts. It begins with a description of the historico-demographic data, followed by the socio-economic context of Filipino diaspora, and concluded with missiological implications deriving from the data.

At the outset, it is necessary to define key terms as follows:

- “Diaspora missiology” - In this paper, diaspora is used to refer to “the phenomenon of ‘dispersion of any ethnic group.’”<sup>2</sup> “Diaspora in missions” refers to dispersed ethnic groups who are actively engaged or actively involved in fulfilling the Great Commission; regardless of vocation and denominational affiliations of individuals involved.<sup>3</sup> “Diaspora missiology” is “a missiological study of the phenomena of diaspora groups being scattered geographically and the strategy of gathering for the Kingdom” (Wan 2007).
- “The Filipino Experience” - The involvement or participation of diaspora Filipinos in missions. This paper will limit its discussion of the “Filipino experience” to that of Overseas Filipino Workers (OFWs).
- “Case study” - A detailed, intensive and in-depth study of a spatial-temporal-specific entity (e.g. a person or group, an institution or phenomenon).

It is assumed that this paper is not primarily about statistics, demographics, economics, labour industry, anthropology, or sociology but about God’s mission through the diaspora Filipinos. The purpose is to showcase the Filipino experience within the context of “Christian Communities in Contemporary Contexts” as featured by papers of Commission VII gatherings. The discussion will be delimited to Filipino nationals, specifically OFWs, deployed as seafarers on ocean vessels, and as land-based workers in the 10/40 Window.<sup>4</sup>

### **II. THE GLOBAL CONTEXT OF RECENT PHENOMENA OF DIASPORA**

There have been many diasporas over the centuries, however, unprecedented movements of people have marked the 20th and 21st Centuries globally. Factors contributing to the phenomenon are: war, natural disasters (e.g. earthquakes, tsunamis, drought, hurricanes, etc.), as well as the breaking-up of states (e.g. the former Yugoslavia, former USSR), demographic changes in aging nations (i.e. declining populations in developed countries forces them to accept more immigrants and workers from the developing countries that are undergoing population increase); urbanization, personal development, educational advance, diplomatic and military assignments, and economic disparities between developing and developed countries coupled

<sup>1</sup> “Filipino” refers to the people of the Philippines while “Pilipino” refers to the Philippine national language.

<sup>2</sup> Luis Pantoja Jr., Sadiri Joy Tira, and Enoch Wan, *Scattered: The Filipino Global Presence* (Manila, Philippines: LifeChange Publishing Inc., 2004), xxviii.

<sup>3</sup> Sadiri Joy Tira, “Scattered with a divine purpose: A theological & missiological perspective on the Filipino Diaspora.” Asian Pacific Alliance (C&MA) Conference, Taipei, Taiwan. April 1998.

<sup>4</sup> Gailyn Van Rheenen, *Communicating Christ in Animistic Contexts* (Pasadena, CA: William Carey Library, 1996).

with an increasingly mobile labour force. In recent years, there has also been an alarming rise in human trafficking and smuggling operated by international syndicates.

Indeed, international migration is a complex issue that is increasingly changing societies, cultures, and world demography. Undoubtedly, all nations have been affected by mass migration internally. International migration is rapidly changing the demographic distribution globally. (See APPENDIX I). In the publication *Trends in Total Migrant Stock: The 2005 Revision*, the Population Division of the Department of Economic and Social Affairs of the United Nations Secretariat reported that there were close to 192 million international migrants<sup>5</sup>. These migrants are affecting change wherever they go as they intermingle with locals and other migrants.

Today, mass migration is one of the dominant forces in the world that is being “watched” not only by government policy makers and social scientists but also by missiologists; so much so that the annual gathering of the American Society of Missiology (AMS) in June 2002 was designated to deal with the topic “Migration Challenge and Avenue for Christian Mission” with the proceedings published in the journal *Missiology*<sup>6</sup>. Furthermore, The Lausanne Committee for World Evangelization (LCWE) included a track (for the first time) - the DIASPORA PEOPLES - at the Forum 2004 in Pattaya, Thailand among the many issues in global missions to be tackled. A Senior Associate for Diasporas was installed during the Bi-Annual LCWE Leadership International meeting in Budapest, Hungary from June 18-24, 2007; and in January 2008, the Lausanne Diasporas Leadership Team (LDLT) was assembled, meeting for the first time in Portland, Oregon and hosted by Western Seminary. Furthermore, international migration is one of the global issues to be discussed at the upcoming Lausanne Congress III in Cape Town, South Africa from October 16-25, 2010. In preparation for the Lausanne Congress III, The LDLT convened the Lausanne Diasporas Strategy Consultation in Manila, Philippines from May 4-9, 2009 gathering together fifty experts in the field of migration including members of the government and diplomatic communities, missiologists, and aid workers. The objectives of the consultation were as follows:

- i. To inform about the challenges and opportunities of ministries among Diaspora groups;*
- ii. To inspire a vision to explore new approaches to minister to these groups; and*
- iii. To ignite a passion to mobilize the Church to that end.*

This weekend in Edinburgh, the Commission VII: Christian Communities in Contemporary Contexts recognizes diaspora as a reality of Christian Mission in the 21st century. Hence, missiologists have recognized the immense potential that Christians in diaspora have as already-deployed “Kingdom workers”, and have joined the growing body of academics tracking international migration.

The integration of migration research and missiological study has resulted in “Diaspora Missiology” a new strategy for missions. Diaspora Missiology is a providential and strategic way to minister to “the nations”, and this is witnessed through the ministry of Filipino diaspora “Kingdom workers” from all over the world. Even though their scattering is primarily motivated by their economic survival, God is using their unique historical, cultural and religious backgrounds for the fulfillment of the Great Commission. The Filipino Diaspora Kingdom Workers provide an excellent case study of Diaspora Missiology in action.

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<sup>5</sup> “Estimated number of international migrants at mid-year (both sexes) 1960-2005,” *World Migrant Stock: The 2005 Revision Population Database*, Population Division of the Department of Economic and Social Affairs of the United Nations Secretariat, 21 September 2008 <<http://esa.un.org/migration>>.

<sup>6</sup> See *Missiology An International Review: Mission and Migration* 31,1. (2003) edited by Terry C. Muck.

### III. THE FILIPINO EXPERIENCE: A CASE STUDY OF DIASPORA MISSION WITHIN THE CONTEXT OF “CHRISTIAN COMMUNITIES IN CONTEMPORARY CONTEXTS”

In recent decades, it has become common knowledge among missiologists that there are mission initiatives from the diaspora Christian communities. The Filipino experience is such a case. It encompasses themes of poverty, suffering and marginalized communities, and the challenge that it presents to the Church; globalization; the interface of migration, diaspora and ethnicity; and reverse mission dynamics.

People from the Philippines are widely scattered. According to the Population Reference Bureau (PRB),<sup>7</sup> an “estimated 10 percent of the country’s population, or nearly 8 million people, are overseas Filipino workers distributed in [over] 182 countries... that is in addition to the estimated 3 million migrants who work illegally abroad.”<sup>8</sup> Many of them are found in Creative Access Nations (CANs) and in the 10/40 Window of the world. According to the Philippine Council of Evangelical Churches, approximately seven percent of the Filipinos working overseas are evangelical Christians<sup>9</sup>, and are thus a potential significant force of Kingdom workers. This background information is essential as to why Filipinos are being chosen in this case study of diaspora missiology in action.

#### 3.1 Brief History of the Philippines

The Philippines is located in the western Pacific, west of Micronesian islands, north of Borneo and south east of China. It has a total land area of 298,170 square kilometers and is composed of 7,100 islands. The islands were first inhabited by “aetas,” a small negroid race, and were later followed by Malaysian and Indonesian migrants. As trade developed in the region, Chinese, Indian, and Arab travelers arrived bringing with them a “mix” of culture and religion, including Islam.

Ferdinand Magellan landed in Cebu “planting the cross” of Roman Catholicism with “the help of the sword” of Spain in 1521. Though the islanders killed Magellan soon after his arrival, his death did not prevent the Spanish from colonizing the islands for over 300 years, and from introducing Catholicism – making the Philippines the first Christian nation of Asia.

Spanish colonization ended in the Philippine Revolution (1896-1898) resulting in the islands’ independence on June 12, 1898. However, in the same year the new Republic of the Philippines (the Philippines) fell under American authority as a result of the Spanish-American War and the Treaty of Paris that was signed to end Spanish-Cuban-American War (1898). A civilian government later replaced American military authorities until the creation of the “ten-year Philippine Commonwealth” in 1935. Though Japanese invasion and occupation of the Philippines during the Second World War interrupted American rule in 1941, the Philippines were recaptured by the United States in 1945. Finally, the American government on July 4, 1946 granted official independence. Since then, the Philippines has suffered under successive dictatorial regimes resulting in a depleted currency and mass poverty of its population.

#### 3.2 Diachronic and Synchronic Study of Filipino Diaspora

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<sup>7</sup> PRB informs people from around the world and in the United States about issues related to population, health, and the environment.

<sup>8</sup> Yvette Collymore, “Rapid Population Growth, Crowded Cities Present Challenges in the Philippines,” June 2003, Population Reference Bureau, 27 September 2007

<<http://www.prb.org/Articles/2003/RapidPopulationGrowthCrowdedCitiesPresentChallengesinthePhilippines.aspx>>.

<sup>9</sup> Rev. Efraim Tendero, Bishop and General Secretary of the Philippine Council of Evangelical Churches (PCEC) reported during the FIN Global Consultation in Singapore (July 20, 2002) that approximately seven percent of the OFWs living outside their homeland are Evangelical Christians.

The phenomenon of Filipino diaspora globally has taken place in distinct stages and has accelerated noticeably in the last 150 years. There are records of people from the Philippines traveling during the Spanish era – mostly galleon workers and traders to other ports of the Spanish empire such as Mexico, and wealthy *mestizos* (children as a result of Spanish and native marriages) to Spain and the rest of Europe for education. However, large groups of Filipinos leaving the islands for work did not begin until the arrival of the Americans.

The colonial experience of the Philippines with the United States “had a profound impact on Philippine migration.”<sup>10</sup> It was during the American colonial period that Filipinos were recruited to migrate to the United States as soldiers in their military, sailors in their navy, workers in their mines, plantations, and factories; and for the children of wealthy Filipinos, as students in their universities (refer to APPENDIX II: “Timeline of Filipino Immigration to the United States”). Moreover, Americanization brought the Philippines an education system patterned after the American way, as well as the introduction of American English as a common language of business and instruction. These American legacies were essential in establishing the Filipinos as important participants in the international labour market, in which English is the current lingua franca and in which USA-based companies are scattered abroad.

In the 1970s, recognizing that their people were assets to the international labour force, the Philippine government formalized an organized system of overseas employment and “started aggressively promot[ing] Filipino skills abroad, particularly in the Middle East” as “a response to the world oil crisis.”<sup>11</sup> Demand for Filipino workers increased with changes in the global economy. Pushed out by financial crisis and increasing political instability in the Philippines and pulled by promising jobs in other countries, Filipinos began to leave in massive numbers. By the 1980s what are now referred to as Overseas Filipino Workers (OFWs) were in demand beyond the Middle East and were deployed to most continents.

### 3.3 Historico-Demographic Global Distribution of OFWs

The Philippine Overseas Employment Administration (POEA)<sup>12</sup> reports OFW deployments reaching a record breaking 1,077,623 in 2007 (see APPENDIX III: Table 1. “Deployment of OFWs by Type of Hiring, 2007-2006”). The top ten receiving countries for OFWs in 2007 were (in decreasing order of number of registered OFWs): Saudi Arabia, United Arab Emirates, Hong Kong, Qatar, Singapore, Taiwan, Kuwait, Italy, Brunei, and South Korea. (See APPENDIX III: Table 2. “Deployment of OFWs by Top Ten Destinations – New hires and Rehires, 2007-2006.” See also APPENDIX III: Table 3. “Deployment of OFWs by Major World Group – New hires and Rehires, 2007-2006”)<sup>13</sup>. They serve their host countries as medical workers, construction workers, performing artists, engineers, teachers, household workers, hotel and restaurant staff, architects, factory workers, and others.<sup>14</sup> Filipino seafarers are also in demand as officers and ship personnel (see APPENDIX III: Table 4. “Deployment of Seafarers by Flag of Registry, 2007-2006”). In 2007 the top 10 flag registry of deployed seafarers were Panama, Bahamas, Liberia, Singapore, Marshall Island, United Kingdom, Malta, Cyprus, Netherlands, and Norway. According to the POEA Overseas Employment Statistics for 2007 OFW Remittances reached in American currency (USD) \$14,449,928 in 2007 with a monthly average of USD\$1,204,161 (see

<sup>10</sup> Amador A. Remigio Jr., “A Demographic Survey of the Filipino Diaspora,” *Scattered*, eds. Pantoja, Tira and Wan (Manila, Philippines: LifeChange Publishing Inc., 2004) 6.

<sup>11</sup> Rosalinda Dimapilis-Baldoz, “The Overseas Filipino Worker,” *Scattered*, eds. Pantoja, Tira, and Wan (Manila, Philippines: LifeChange Publishing Inc., 2004) 39.

<sup>12</sup> POEA is the government agency, which is responsible for optimizing the benefits of the country’s overseas employment program.

<sup>13</sup> For exhaustive data on OFW destinations refer to “Table 21. Deployed Landbased Overseas Filipino Workers by Destination (New Hires and Rehires)” of *POEA Overseas Employment Statistics 2007* <<http://www.poea.gov.ph/html/statistics.html>>.

<sup>14</sup> For detailed data consult “Table 29. Deployment of Newly Hired OFWs by Skills Category,” *POEA Overseas Employment Statistics 2007*, <<http://www.poea.gov.ph/html/statistics.html>>.

APPENDIX III: Table 5. "OFW Remittances by World Group, 2007-2006"). For the Philippines, the OFWs are the new "national heroes."<sup>15</sup>

Luis Pantoja Jr., Filipino theologian and Senior Pastor of one of Metro Manila's largest Evangelical churches - Greenhills Christian Fellowship, observes that "on a worldwide scale, royal courts and average households get into disarray because they are dependent on Filipino housekeepers, nannies, and caregivers."<sup>16</sup> This would ring true for the hospitals, offices, ships, airports, and constructions sites around the world that are also dependent on OFWs. Evidently, as the world experiences a "brain gain" because of OFWs, the Philippines is suffering a "brain drain" or "brain hemorrhage." Clearly there is massive loss of valuable human resources as an average of 2,952 workers leave the country for jobs overseas daily.

### 3.4 Religion-Demographic Distribution of OFWs

Despite all the negative aspects surrounding the diaspora of OFWs, their scattering presents an interesting perspective, specifically the Filipino presence in the 10/40 Window.

The Filipino Diaspora's global distribution by major religious blocks is estimated as follows<sup>17</sup>:

- Western World (4 million)
- Buddhist/Hindu World (1.3 million)
- Islamic World (1.7 million)
- Jewish World (30,000)

### 3.5 Characteristics of the Filipino

Anthropologists have noted that Filipino culture and language can be described as a fusion of basic Malay traits with foreign influences. Consequently, people in the Philippines are racially and culturally heterogeneous. The Filipinos in diaspora are "natural witnesses of Jesus Christ with great potential for impact wherever they are"<sup>18</sup> due to the following factors: religiously being Catholic, linguistically being English-speaking, socially being friendly, pleasant and adaptable, etc. Due to their history of contrasting cultures and colonization, the Filipinos have been characterized by "The Three 'A's" – adaptable, acceptable, and accessible, as observed<sup>19</sup> by Efraim Tendero, a respected Christian Filipino leader. The Filipinos are known to be culturally adaptable, linguistically flexible, resilient, hospitable, quick to identify cross-culturally. They have a happy disposition, and are geographically accessible because the government of the Philippines has diplomatic relations with most nations.

## IV. SOCIO-ECONOMIC IMPLICATIONS OF FILIPINO DIASPORA

From the phenomenon of Filipino diaspora, two socio-economic implications are to be considered (*Lausanne Occasional Paper* No. 55, 2005).

### 4.1 Economic aspects

<sup>15</sup> President Corazon Aquino first labeled the OFWs the "bagong bayani" or new national heroes for their role in the Philippine economy.

<sup>16</sup> Luis Pantoja Jr., "Formulating a Theology of the Filipino Diaspora," *Scattered*, eds. Pantoja, Tira and Wan (Manila, Philippines: LifeChange Publishing Inc., 2004) 76.

<sup>17</sup> Estimate of FIN.

<sup>18</sup> Lorajoy Tira Dimangundayao, "All to All People: Samples of Diaspora Filipinos Making Kingdom Impact," *Scattered*, eds. Pantoja, Tira, and Wan (Manila, Philippines: LifeChange Inc., 2004) 295.

<sup>19</sup> *ibid.*

Today, including OFWs, there are more than 8 million Filipino nationals scattered in more than 197 countries.<sup>20</sup> As Filipino citizens they are required to send dollar remittances back to the Philippines. According to the Philippine government, OFWs have become the Philippines' major foreign currency earners. As previously noted, in 2007 alone, the POEA reports that the OFWs remitted USD\$14,449,928. It is not surprising that the current Philippine president, Gloria Macapagal-Arroyo also hails the OFWs as "the Philippines' modern day heroes."

#### 4.2 Social aspect

Many of the recent OFW deployments are female. These women are in the younger age groups (under 35), whereas the male OFWs tend to be in the older age group (35 and above). Many of these female OFWs are employed as Service workers, Professional and Technical workers, Administrative and Managerial Workers, and Production Workers.

A large number of the women are marrying foreigners<sup>21</sup> (see APPENDIX IV: "GMANews.TV Article – More Pinays marrying foreigners – religious group"); resulting in a surge of *mestizo* children (e.g. Filipino-Japanese, Filipino-Chinese, Filipino-Arab, Filipino-Canadians, Filipino-Italians, etc.). Hence, Filipino blood is now "sprinkled" and "intermingled" across the nations. These Filipinas have also become an agent of social change in their host nations because they have injected their culture, tradition, and religion into their adoptive communities.

### V. MISSIOLOGICAL IMPLICATIONS FROM THE CASE STUDY OF FILIPINO EXPERIENCE

In the preceding pages of this paper, we portrayed the historical, economical, sociological, and demographic dimensions of the Filipino diaspora. Now where does it fit into the fulfillment of the Great Commission? What are the threats and opportunities? The Filipino diaspora can now move beyond their obvious concerns (i.e. economic survival) to relate to their host nations and to their own homeland.

Based on the statistic of nearly 8 million OFWs worldwide, 80% are Roman Catholics, 15% are Protestant, and a conservative estimate of 7% of these figures are evangelical Christians. With 7% (or 560,000) of the 8 million OFWs being evangelical Christians they become a powerhouse for the cause of global missions.

Indeed, wherever there are clusters of Filipino communities, there are also thriving congregations. Today, you will find such congregations in the Canadian Prairies, the remote Arctic Circle (e.g. Yellowknife), the oil fields of the Arabian Peninsula, the urban jungles of Singapore, Hong Kong, Taipei and Tokyo, the islands of the Pacific and in the mega-cities of Europe and North America. There are even fellowship groups on cruise ships, super tankers and fishing vessels. Since Filipinos are adaptable, acceptable, and accessible, they are now involved in cross-cultural ministries as well. In several cities of the world, including Singapore, Hong Kong, London and Toronto, clusters of Filipino congregations have formed ministerial fellowships for cooperative missions and evangelism initiatives. Innovative evangelistic strategies include concerts, festivals, literature and radio programs, Jesus Film distribution, and compassionate work.

In May 1995, the Filipino International Network (FIN) was launched in response to the need for a coordinated global effort to motivate, equip, and mobilize Christian OFWs to help fulfill the Great Commission. To accomplish this objective, FIN coordinates regional and global strategic consultations for Filipino diaspora leaders: distributing evangelistic tools like the *Jesus Film*,

<sup>20</sup> "Stock Estimate of Overseas Filipinos As of December 2007," *Commission on Filipinos Overseas*, 21 September 2008 < <http://www.cfo.gov.ph/statistics.htm>>.

<sup>21</sup> For detailed statistics see "Number of Filipino Fiancé(e)s and Other Partners of Foreign Nationals By Major Country of Destination: 1989-2007," *Commission on Filipinos Overseas* <<http://www.cfo.gov.ph/statistics.htm>>

facilitating evangelism and discipleship training seminars, Family Life Conferences to strengthen OFW marriages and to reach the mixed-marriage couples and their families. To undergird all this, FIN gathers Filipino Christian diaspora leaders for Prayer Advance during which they pray for the Christian witness of diaspora Filipinos both locally and globally.

Evidently, the effects of Spanish and American colonization in the Philippines are not entirely negative. Their positive legacy was that they brought Christianity to the Philippines, making it the only Christian nation in Asia. Though the Filipino diaspora is mainly driven by economics and politics, God's providence and sovereignty has overturned the root cause of the Filipino diaspora for His glory. The Filipino diaspora has penetrated the Western world, the Buddhist world, the Islamic world, and the Jewish world. Filipino seafarers also float in all the oceans and seas on planet earth.

### 5.1 Homeland Connection: Centrifugal and Centripetal Missions

While it is a fact that a high percentage of the 2952 OFWs who leave the country each day are bound for CANs and significant numbers of them are faithful followers of Jesus Christ, it is also a fact that the empowering and mobilizing of OFWs for Kingdom work requires a holistic ministry specifically addressing the realities of the OFWs (i.e. their personal needs and family needs in the "homeland"). A couple of issues stand out.

Averell Aragon, Professor of Church History at the Alliance Graduate School describes one of the most significant issues for the OFW:

"Living and working abroad entails personal as well as domestic problems. Many OFWs are often the victims of blatant exploitation and abuse by their recruiters here and employers abroad. Some of them return home physically and psychologically disfigured. To put an end to this problem, representatives of the Association of Southeast Nations (ASEAN) in its 12<sup>th</sup> Annual Summit held in Cebu City (Philippines) in 2007 signed the ASEAN Declaration for the Protection and Promotion of Rights of Migrant Workers."<sup>22</sup>

Furthermore, families of OFWs left in the Philippines are suffering. Countless heartbreaking stories are printed in daily newspapers. Tales of broken marriages, dysfunctional and juvenile delinquent children because of family separations are on the rise. Evidently, moral instability is increasing and has become a societal problem and a challenge to the government and the church.

What actions are to be taken by the Philippine Church in light of this situation? Due to the limitation of this paper, we will only highlight a few critical points related to the "Filipino experience."

- The Philippine Church must intentionally prepare their members for tent-making ministries. It is encouraging to note that the Philippine Missions Association set a goal of 200,000 workers to be deployed by the year 2010<sup>23</sup>. This is a significant number of Kingdom workers to be mobilized. Today, various mission agencies and denominations are conducting Tent-making Seminars and training "market-place missionaries."
- The Philippine Church must strategically partner with diaspora congregations to provide holistic ministry to OFWs and their families. It must be repeated that in 2007 alone, the POEA reports that the OFWs remitted USD\$14.4 billion. It is a fact that these funds are

<sup>22</sup> Averell Aragon, ed., *Phronesis: A Journal of Asian Theological Seminary and Alliance Graduate School*, vol 12, no. 2, 2007 (Manila, Philippines: Alliance Graduate School of Theology, 2007).

<sup>23</sup> Robert Ferdinand K. Lopez, "The Philippine Missions Association (PMA) Tentmaking Agenda: Raising an Army of Outstanding Filipino Witnesses," *Scattered*, eds. Pantoja, Tira and Wan (Manila, Philippines: LifeChange Publishing Inc., 2004) 197.

used to keep the Philippine economy afloat. Moreover, these funds not only support the Philippine economy but also supplement the financial activity of the Philippine Church. Many Filipino Christians working abroad support not only their families but also their home churches. Moreover, in recent years many Filipino diaspora congregations have initiated centripetal missions activities and church planting initiatives in the homeland. The financial contributions of the Filipino diaspora congregation varies from scholarship funds for Bible school students, church planting movements, construction and re-construction of church facilities, and funding of orphanages. These diaspora congregations are also sending their own short-term mission workers at their own expenses (e.g. medical and dental missions) to conduct holistic missions in disaster-hit areas and with internally displaced communities.

The deployment of Filipino tentmakers particularly to CANs and the Filipino diaspora churches supporting their homeland congregations can be seen as centrifugal and centripetal missions that need to be simultaneously encouraged, affirmed, nurtured and celebrated.

## 5.2 Innovative Missions Strategies: Mobilizing the Kingdom's Army and Navy

We have already seen the global dispersion of OFWs both inland and at sea. Filipinos are religious people. Wherever there are Filipinos we find a Roman Catholic or Protestant congregations. We find local churches in the high-rise buildings in Hong Kong and Singapore dominated mostly by Filipino domestic workers. There are fellowship groups among the former prostitutes in Japan. These are women who are now married to Japanese men and have led into the Kingdom their spouses, *mestizo*-children and some of their Japanese in-laws. They are growing in numbers. Every Sunday afternoon, in the central park of Nicosia, Cyprus we find hundreds of Filipinos turning the Park into a meeting point. There we find dozens of bible study and prayer groups meeting in clusters for several hours until sunset. We also find local churches meeting in various places (e.g. government designated worship centres and "underground" places) in the Middle East and North African countries.

We know of a group meeting every Friday in a rented bus. The bus is packed of 50 people; going around the city for two hours. Inside the bus, these Filipino Believers with their "local friends" and other expatriate workers worship the Living Jesus Christ who is always present --- they sing, they pray, they exhort each other, they receive their tithes and offerings, their leader-pastor preach, etc. The only thing they don't do inside the bus is water baptism. In 2005, this group was only meeting in one bus. Today, they have three buses. In a hostile environment these "bus-churches" has to be resourceful for security reasons but persecution cannot quench their passion for Jesus. Evidently, they are growing. One bus-church is added every year!

In recent years there has been an accelerated effort to mobilize Filipino Christian seafarers to reach their co-workers from other countries and many vacationers on board the cruise ships. Martin Otto, a German missions practitioner based in Hamburg, Germany is intentionally recruiting, training, and mobilizing Filipino seafarers not only to lead Bible studies and facilitate prayer meetings on board the ship. He is recruiting many Filipino seafarers to plant "churches on the oceans."

A partnership between the FIN, Campus Crusade for Christ – Philippines, Alliance Graduate School, Operation Mobilization and Seamen's Christian Friend Society has recently been forged to accelerate training of Filipino seafarers to become church planters and pastors of congregations on board the super tankers, containerships, bulk carriers, and cruise ships. Negotiations are underway among partnering organizations to set up a training centre in Manila for the future sea based Kingdom workers. The first training, led by Martin Otto, was conducted in April 2008 (see APPENDIX V: "The FIN News Volume 10 Issue 1 Article: New FIN Partner -- Seamen's Christian Friends Society (SCFS)") and a second training is being planned for late 2008.

### 5.3 Labour Feminization Impacts Missions

Biblical history and modern history records outstanding women missionaries. Filipino women have a vital role in fulfilling the Great Commission. We refer particularly to the thousands of household maids deployed in high places in the Buddhist, Jewish, and Islamic world. These women have privileged access to the homes of people and families that Western conventional missionaries do not have the privilege. Affluent Arab, Jewish, and Chinese families entrust their children to their Filipino maids. Many of these Filipino caregivers or “nannies” and household workers are like the ancient Jochebed who raised Moses to become a national figure in Egypt.

It must be noted that in recent years, other countries have accelerated the hiring of household workers from India, Thailand, and Indonesia. These workers are hired for lower wages than the Filipinos. This current labour trend becomes a missiological issue because workers who are devotees of religions such as Islam and Buddhism are gradually replacing Filipino Christian women. Philippine labour recruiters believe that Filipino women still have an edge because of their educational background, mastery of the English language, pleasing cultural values and personality traits. However, the labour dominance that they once enjoyed for decades will face competition and will impact missions.

### 5.4 Justice and Advocacy Ministry

Aragon notes the suffering of Filipinos who work abroad and the pain of those families left behind in their homeland. Furthermore, he reports that the ASEAN declared to fight for the rights of Migrants Workers. The ASEAN governments need to be commended for their justice and advocacy works. However, the Christian community are specifically exhorted and required to act justly and to love mercy and to walk humbly with God. (Micah 6:8). Both the state and church must develop a strong and efficient mechanism to uphold the rights of the migrant workers. Churches in the diaspora must open their doors as a refuge to the victims of abuse and injustice.

Families of OFWs in the Philippines must be provided with pastoral care. How can Kingdom workers become effective if their own respective loved ones are hurting? This is an urgent need the church in the homeland must address. Also, the trend of Philippine feminization in missions continues, but will be also be challenged by Islamic and Hindu advances through their female foreign workers who are also agents of their religion.

### 5.5 Missiological Research

The task of mission strategists and missiologists is not only to analyze and describe the phenomenon, but also to respond by conducting ongoing missiological research and formulating a contextual mission strategy. In 2007, the Institute of Diaspora Studies (IDS) was launched in Asia and USA hosted by the Alliance Graduate School in Manila, Philippines and Western Seminary in Portland, Oregon respectively. The “mission” of IDS is to investigate the effective communication of the Gospel among the people of diaspora and through their networks to regions beyond. It is a joint effort of researchers and practitioners seeking to understand and minister to the people of diaspora – people dispersed from their original homeland.<sup>24</sup> Filipino missiologists in particular must vigorously engage themselves in research and formulate a distinct Filipino diaspora missiology in order to accelerate awareness of the unique role of the Filipinos in global missions.

In his article in EMS Occasional Bulletin Spring 2007 Issue, Enoch Wan, one of the pioneers in diaspora missiology, describes the distinctive features of “diaspora missiology” from “traditional missiology.” In the charts below, Wan summarizes the tenets of diaspora missiology. These are helpful guides to Filipino missiologists and practitioners to formulate mission strategies.

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<sup>24</sup> See <http://www.globalmissiology.org> and <http://www.fin-online.org> for more information.

**Figure 1 - “Traditional missiology” vis-à-vis “diaspora missiology” :**

**4 elements**

#	ASPECTS	TRADITIONAL MISSIOLOGY ↔ DISPORA MISSIOLOGY
1	<b>FOCUS</b>	<p>Polarized/dychotomized</p> <ul style="list-style-type: none"> <li>-“great commission” ↔ “great commandment”</li> <li>-saving soul ↔ social Gospel</li> <li>-church planting ↔ Christian charity</li> <li>-paternalism ↔ indigenization</li> </ul>
2	<b>CONCEPTUALIZATION</b>	<ul style="list-style-type: none"> <li>-territorial: here ↔ there</li> <li>-“local” ↔ “global”</li> <li>-lineal: “sending” ↔ “receiving”</li> <li>-“assimilation” ↔ “amalgamation”</li> <li>-“specialization”</li> </ul>
3	<b>PERSPECTIVE</b>	<ul style="list-style-type: none"> <li>-geographically divided: foreign mission ↔ local, urban ↔ rural</li> <li>-geo-political boundary: state/nation ↔ state/nation</li> <li>-disciplinary compartmentalization: e.g. theology of missions/strategy of missions</li> </ul>
4	<b>PARADIGM</b>	<ul style="list-style-type: none"> <li>-OT: missions = gentile-proselyte --- coming</li> <li>-NT: missions = the Great Commission --- going</li> <li>-Modern missions: E-1, E-2, E-3 or M-1, M-2, M-3, etc.</li> </ul>

<sup>25</sup> Enoch Wan defines “deterritorialization” as the “loss of social and cultural boundaries.”

Figure 2 - Comparing traditional missiology &amp; diaspora missiology in ministry

#	ASPECTS	TRADITIONAL MISSIOLOGY ←→ DISPORA MISSIOLOGY	
1	MINISTRY PATTERN	<p>OT: calling of gentile to Jehovah (coming) NT: sending out disciples by Jesus in the four Gospels &amp; by the H.S. in Acts (going) Modern missions: -sending missionary &amp; money -self sufficient of mission entity</p>	<p>-new way of doing Christian missions: “mission at our doorstep” -“ministry without border” -“networking &amp; partnership” for the Kingdom -“borderless church” (Lundy). “liquid church” (Ward) -“church on the oceans” (Otto)</p>
2	MINISTRY STYLE	<p>-cultural-linguistic barrier: E-1, E-2, etc. Thus various types: M-1, M-2, etc. -“people group” identity -evangelistic scale: reached→←unreached -“competitive spirit” “self sufficient”</p>	<p>-no barrier to worry -mobile and fluid, -hyphenated identity &amp; ethnicity -no unreached people -“partnership,”<sup>26</sup> “networking” &amp; synergy</p>

Figure 3 - The “yes” and “no” of “Mission at our Doorstep”

NO	YES
-No visa required	-Yes, door opened
-No closed door	-Yes, people accessible
-No international travel required	-Yes, missions at our doorstep
-No political/legal restrictions	-Yes, ample opportunities
-No dichotomized approach	-Yes, holistic ministries
-No sense of self-sufficiency & unhealthy competition	-Yes, powerful partnership

Filipino missions practitioners and researchers may consider consulting Tira's 2008 Doctor of Missiology dissertation for Western Seminary, Portland Oregon, “Filipino Kingdom Workers: An Ethnographic Study in Diaspora Missiology” in which he articulates Wan's seminal essay. They may also consult the upcoming publication *Missions in Action in the 21<sup>st</sup> Century*,<sup>27</sup> edited by Sadiri Joy Tira and Enoch Wan for a further discussion of “diaspora missiology.”

## V. CONCLUSION AND RECOMMENDATIONS FOR FUTURE STUDY

In this study, the Filipino experience has been described in details to illustrate diaspora in missions. It is a case study of ‘Christian Communities in Contemporary Contexts’ -- the theme of Commission VII. It is presented at the Commission VII conference to showcase one of the initiatives from the diaspora Christian community, just like the movement of Chinese Coordination Centre of World Evangelism (CCCOWE)<sup>28</sup> among the Chinese diaspora.<sup>29</sup>

<sup>26</sup> Enoch Wan defines *partnership* as “entities that are separate and autonomous but complementary, sharing with equality and mutuality.”

<sup>27</sup> A pre-publication copy of *Missions in Action in the 21<sup>st</sup> Century* edited by Tira and Wan was produced specifically for the delegates of the 2008 General Assembly of the Christian and Missionary Alliance – Canada, July 2008; however it is still undergoing revision and is not yet available to the general public.

<sup>28</sup> For more details see <http://www.cccowe.org/eng/content.php?id=9>.

<sup>29</sup> See Enoch Wan's “Diaspora Missiology” in *Occasional Bulletin of EMS*, Spring 2007 for details on Chinese diaspora and Christian missions.

The Filipino experience in diaspora missions also illustrates the providential grace of God in spite of the painful past of colonization of the Philippines by Western powers and sorrowful financial state of contemporary Filipino society. Hence, the sovereignty of God is evidently shown in the scattering of Filipinos globally for a purpose. It is diaspora mission in action – those being scattered have become gatherers for the Kingdom in many nations.

The following are recommendations for further missions study and ministry strategy:

1. Accelerated equipping of tentmakers (land based and sea based OFWs) both for those who are already in the field and for those preparing to leave the country; theological and ministry training for those who are leading Filipino diaspora.
2. Strategic partnership of like-minded organizations and institutions is necessary for the delivering of evangelistic resources (e.g. Jesus Film) into the hands of Filipino kingdom workers, particularly those strategically positioned in CANs.
3. Connect abused and persecuted workers with advocacy and justice organizations in order to safeguard their rights and safety.
4. Provide pastoral care for the families of OFWs left behind in the homeland.
5. Further research on how to enhance the effectiveness of Filipino Kingdom Workers in cross-cultural ministry.
6. There are many anecdotal cross-cultural evangelism reports; especially among Filipinos. Hence, further study must be conducted on the effective evangelism of Diaspora Filipino Kingdom workers in order to showcase to other diaspora groups who need to go beyond their own ethnic ministries and accelerate their "outreach" to their host nations in various continents that diaspora missiology is not only theological sound; but is practically effective for Kingdom ministry.

## APPENDIX I

**Table 1. Estimated number of international migrants at mid-year (both sexes) 1960-2005 (World)**

Year	Estimated number of international migrants at mid-year (both sexes)
1960	75 463 352
1965	78 443 933
1970	81 335 779
1975	86 789 304
1980	99 275 898
1985	111 013 230
1990	154 945 333
1995	165 080 235
2000	176 735 772
2005	190 633 564

Source: Population Division of the Department of Economic and Social Affairs of the United Nations Secretariat, *Trends in Total Migrant Stock: The 2005 Revision*, 21 September 2008 <<http://esa.un.org/migration>>.

**Table 2. International migrants as a percentage of the population 1960-2005 (World)**

<b>Year</b>	<b>International migrants as a percentage of the population</b>
1960	2.5
1965	2.4
1970	2.2
1975	2.1
1980	2.2
1985	2.3
1990	2.9
1995	2.9
2000	2.9
2005	3.0

Source: Population Division of the Department of Economic and Social Affairs of the United Nations Secretariat, *Trends in Total Migrant Stock: The 2005 Revision*, 21 September 2008 <<http://esa.un.org/migration>>.

**Table 3. Refugees as a percentage of international migrants 1960-2005 (World)**

Year	Refugees as a percentage of international migrants
1960	2.9
1965	4.9
1970	4.8
1975	4.9
1980	9.1
1985	11.9
1990	11.9
1995	11.2
2000	8.9
2005	7.1

Source: Population Division of the Department of Economic and Social Affairs of the United Nations Secretariat, *Trends in Total Migrant Stock: The 2005 Revision*, 21 September 2008 <<http://esa.un.org/migration>>.

**Table 4. The Twenty Countries or Areas with the Highest Number of International Migrants 2005**

Country of area	Number of migrants (millions)	As percentage of total
United States of America	38.4	20.2
Russian Federation	12.1	6.4
Germany	10.1	5.3
Ukraine	6.8	3.6
France	6.5	3.4
Saudi Arabia	6.4	3.3
Canada	6.1	3.2
India	5.7	3.0
United Kingdom	5.4	2.8
Spain	4.8	2.5
Australia	4.1	2.2
Pakistan	3.3	1.7
United Arab Emirates	3.2	1.6
Hong Kong, SAR China	3.0	1.4
Israel	2.7	1.3
Italy	2.5	1.3
Kazakhstan	2.5	1.2
Cote d'Ivoire	2.4	1.2
Jordan	2.2	1.2
Japan	2.0	1.1

Source: Population Division of the Department of Economic and Social Affairs of the United Nations Secretariat, *Trends in Total Migrant Stock: The 2005 Revision*, 21 September 2008 <<http://esa.un.org/migration>>.

## APPENDIX II

### Timeline of Filipino Immigration to the United States (Adapted from Daisy C.S. Catalan, 1996)

1898 Commodore Dewey sailed to Manila as war broke out between United States and Spain. Spain ceded the Philippines to the United States at the Treaty of Paris on December 10th.

#### **1900-1945 First Phase of Filipino Immigration to the United States**

1900 First Filipino immigrants came to the mainland United States. They were made up of students called "pensionados". They were sons and daughters of rich influential Filipinos who were friends of United States officials. They were sent to study at the expense of the United States government. They were often "mestizos", a mixture of Spanish and Filipino blood. They were also volunteers for services in the U.S. army, navy, and merchant marines during World War I. Most of these Filipinos stayed in the United States after the war.

1906 First group of 15 Filipino men arrived in Hawaii to work in the sugar plantations. The Hawaiian Sugar Planters Association recruited them from rural areas in Northern and Central Philippines. They were called "sacadas". Several years earlier the Chinese, Japanese, Koreans, Portuguese and others had already started working in the plantations.

1922 Filipino laborers in Hawaii were recruited to work for higher wages in the United States mainland as cannery workers in Alaska, fruit and vegetable farmers in the state of Washington and California. Some laborers whose contracts had expired in Hawaii opted to go to the mainland rather than returning home. Likewise, Filipino students came to the mainland United States with plans to complete their education. Most of these students were in their teens or early twenties. Many had only a few dollars in their pockets having used most of the money from the mortgage of their parents' lands or sale of their animals to pay their fares. Although they were eager to continue their education they discovered that they could not earn enough money to support themselves and go to school at the same time. Many of these Filipinos had limited job opportunities that were oftentimes confined to the lowest paying menial occupations.

1930 Approximately 150 thousand (Pedraza and Rumbaut, 1996:296) became contract workers in the sugar and pineapple plantations in Hawaii. After their contracts expired, more than 50 thousand (Teodoro, 1981:4) either returned to the Philippines or went on to the mainland. At this time, in the wake of the Great Depression, 7,300 Filipinos (Teodoro, 1981:4) were repatriated to the Philippines because of lack of work.

1934 U.S. Congress passed the Tydings-McDuffie Independence Act which established the Commonwealth of the Philippines. It set a ten-year transition period for which the United States would withdraw all rights of possession over the Philippines.

1934-1945 Post-depression and World War II years. A quota of 50 Filipinos a year could emigrate to the United States as permanent residents.

1946 Philippine Independence from the United States

#### **1946-1965 Second Phase of Filipino Immigration**

The majority of immigrants at this time were war brides or wives of Filipino service men. Immigration quota was raised to 100 Filipinos per year immediately after independence. President Truman signed the Immigration and Nationality Act which enabled many Asian residents in the United States to apply for citizenship. Filipinos who had served honorably for

three years in the United States Armed Forces were eligible for naturalization as U.S. citizens. The law likewise gave the Filipinos the opportunity to request or petition members of their family who were entitled to non-quota or high preference status to join them. The recruitment of plantation workers to Hawaii continued. Some established workers requested recruitment of younger male relatives. During the two decades from 1946 to 1965 over 34,000 Filipinos (Pedraza-Rumbaut, 1996:295) came to the United States.

### **1965 - Present Third Phase of Filipino Immigration**

1965 Liberalization of immigration laws. This increased the Filipino immigration to the United States. The guiding philosophy behind the new policy was the admission of relatives, the reunification of families and the recruitment of needed skilled professional workers. The number of immigrants allowed to enter by quota in each country from the eastern hemisphere was 20,000. Those allowed to enter were classified under preference categories. Exempted from the quota were minor children, spouses and parents of adult U.S. citizens. Also exempted from the quota was the admission of refugees. The influx of Filipino immigrant professionals such as doctors, nurses, medical technologist, teachers etc. began.

1980's More than half of the Filipino American population in the United States were foreign born.

1990's The Immigration and Naturalization Service(INS) reported 1 million (Pedraza-Rumbaut,1996:295) Filipino admissions to the United States.

*Source:* Amador A. Remigio Jr., "A Demographic Survey of the Filipino Diaspora," *Scattered*, eds. Pantoja, Tira and Wan (Manila, Philippines: LifeChange Publishing Inc., 2004) 27-29.

## APPENDIX III

## POEA 2007 OVERSEAS EMPLOYMENT STATISTICS

Table 1. Deployment of OFWs by Type of Hiring 2007-2006

	Deployment January to December <sup>1/</sup>			% Share to Total	
	2007	2006	% Change	2007	2006
<b>LANDBASED</b>	<b>811,070</b>	<b>788,070</b>	<b>2.92%</b>	<b>75.26%</b>	<b>74.17%</b>
<b>NEW HIRES</b>	<b>313,260</b>	<b>317,680</b>	<b>-1.39%</b>	<b>29.07%</b>	<b>29.90%</b>
GPB Hire	8,625	11,346	-23.98%	0.80%	1.07%
Private Agency Hire	272,517	279,354	-2.45%	25.29%	26.29%
Name Hire	31,210	21,300	46.53%	2.90%	2.00%
Workers with Special Exit Clearance <sup>2/</sup>	79	231	-65.80%	0.01%	0.02%
Employment-based Immigration (EB3) <sup>3/</sup>	829	5,449	-84.79%	0.08%	0.51%
<b>REHIRES</b>	<b>497,810</b>	<b>470,390</b>	<b>5.83%</b>	<b>46.20%</b>	<b>44.27%</b>
<b>SEABASED</b>	<b>266,553</b>	<b>274,497</b>	<b>-2.89%</b>	<b>24.74%</b>	<b>25.83%</b>
<b>TOTAL</b>	<b>1,077,623</b>	<b>1,062,567</b>	<b>1.42%</b>		
<i>Daily Deployment Average</i>	2,952	2,911	1.42%		

1/ - Based on the report of POEA's Labor Assistance Center on the actual departures of OFWs at the international airports.

2/ - Non-contract workers leaving on employment visa / work permit or equivalent document to work abroad but who remain in the employment

of the local companies and trainees of PEZA-registered companies bound for Korea with trainee visas.

3/ - Source: Commission on Filipinos Overseas.

Source: POEA, "Table 1. Deployment of OFWs by Type of Hiring, 2007-2006," *POEA Overseas Employment Statistics 2007*, September 21, 2008 <<http://www.poea.gov.ph/html/statistics.html>>

**Table 2. Deployment of OFWs by Top Ten Destinations – New hires and Rehires, 2007-2006**

Destinations	OFW Deployment			% Share to total	
	2007	2006	% Change	2007	2006
1. Saudi Arabia	238,419	223,459	6.7%	29.4%	28.4%
2. United Arab Emirates	120,657	99,212	21.6%	14.9%	12.6%
3. Hong Kong	59,169	96,929	-39.0%	7.3%	12.3%
4. Qatar	56,277	45,795	22.9%	6.9%	5.8%
5. Singapore	49,431	28,369	74.2%	6.1%	3.6%
6. Taiwan	37,136	39,025	-4.8%	4.6%	5.0%
7. Kuwait	37,080	47,917	-22.6%	4.6%	6.1%
8. Italy	17,855	25,413	-29.7%	2.2%	3.2%
9. Brunei	14,667	9,461	55.0%	1.8%	1.2%
10. Korea	14,265	13,984	2.0%	1.8%	1.8%
Other Destinations	180,379	172,490	4.6%	22.2%	21.9%
<b>Landbased Total</b>	<b>811,070</b>	<b>788,070</b>	<b>2.9%</b>		

Source: POEA, "Table 3. Deployment of OFWs by Major World Group – New hires and Rehires, 2007-2006," *POEA Overseas Employment Statistics 2007*, September 21, 2008  
<<http://www.poea.gov.ph/html/statistics.html>>

**Table 3. Deployment of OFWs by Major World Group – New hires and Rehires, 2007-2006**

World Group	OFW Deployment			% Share to total	
	2007	2006	% Change	2007	2006
ASIA	218,983	222,940	-1.8%	20.3%	21.0%
MIDDLE EAST	487,878	462,545	5.5%	45.3%	43.5%
EUROPE	45,613	59,313	-23.1%	4.2%	5.6%
AMERICAS	28,019	21,976	27.5%	2.6%	2.1%
TRUST TERRITORIES	6,674	6,481	3.0%	0.6%	0.6%
AFRICA	13,126	9,450	38.9%	1.2%	0.9%
OCEANIA	10,691	5,126	108.6%	1.0%	0.5%
OTHERS	7	8	-12.5%	0.0%	0.0%
<i>Workers with Special Exit Clearance</i>	79	231	-65.8%	0.0%	0.0%
LANDBASED TOTAL <sup>1/</sup>	811,070	788,070	2.9%	75.3%	74.2%
SEABASED TOTAL	266,553	274,497	2.9%	24.7%	25.8%
<b>GRAND TOTAL</b>	<b>1,077,623</b>	<b>1,062,567</b>	<b>1.4%</b>		

<sup>1/</sup> - Includes workers who exited thru Employment-based Immigration scheme (829)

Source: POEA, "Table 4. Deployment of OFWs by Top Ten Destinations – New hires and Rehires, 2007-2006," *POEA Overseas Employment Statistics 2007*, September 21, 2008  
<<http://www.poea.gov.ph/html/statistics.html>>

**Table 4. Deployment of Seafarers by Flag of Registry, 2007-2006**

Flag of Registry	OFW Deployment			% Share to Total	
	2007	2006	Growth Rate	2007	2006
Panama	51,619	55,016	-6.2%	23%	24%
Bahamas	29,681	29,457	0.8%	13%	13%
Liberia	21,966	22,210	-1.1%	10%	10%
Singapore	10,308	9,362	10.1%	5%	4%
Marshall Island	9,772	9,993	-2.2%	4%	4%
United Kingdom	8,172	7,824	4.4%	4%	3%
Malta	7,513	7,803	-3.7%	3%	3%
Cyprus	7,052	7,255	-2.8%	3%	3%
Netherlands	7,017	6,653	5.5%	3%	3%
Norway	6,975	7,260	-3.9%	3%	3%
Other Flag of Registry	66,825	67,189	-0.5%	29%	29%
<b>Total</b>	<b>226,900</b>	<b>230,022</b>	<b>-1.4%</b>		

Source: POEA, "Table 12. Deployment of Seafarers by Flag of Registry, 2007-2006, POEA *Overseas Employment Statistics 2007*, September 21, 2008  
<<http://www.poea.gov.ph/html/statistics.html>>.

**Table 5. OFW Remittances by World Group, 2007-2006**  
**In thousand US dollar**

WORLD GROUP	OFW Remittance		January to December
	2007	2006	% Change
ASIA	1,543,180	1,496,120	3.1%
MIDDLE EAST	2,172,417	1,909,208	13.8%
EUROPE	2,351,691	2,061,067	14.1%
AMERICAS	8,244,349	7,198,212	14.5%
TRUST TERRITORIES	0	0	0.0%
AFRICA	16,027	10,272	56.0%
OCEANIA	121,418	85,610	41.8%
OTHERS <sup>1/</sup>	846	819	3.3%
TOTAL LANDBASED	12,213,565	10,812,018	13.0%
TOTAL SEABASED	2,236,363	1,949,290	14.7%
<b>TOTAL <sup>2/</sup></b>	<b>14,449,928</b>	<b>12,761,308</b>	<b>13.2%</b>
<i>Monthly Remittance Average</i>	1,204,161	1,063,442	13.2%

<sup>1/</sup> Total amount of remittances of overseas Filipino workers from countries not elsewhere classified.

<sup>2/</sup> Breakdown may not add up to totals due to rounding off.

Source: Data are based on reports of commercial banks, thrift banks, OBUs and FOREX Corporations submitted to the Bangko Sentral ng Pilipinas.

NOTE: Data are not truly reflective of the actual source of remittance by country of deployment of OFW due to the common practice of remittance centers in various cities abroad to course remittances through correspondent banks mostly located in the United States. Since banks attribute the remittance to the most immediate source, U.S., therefore appears to be the main source of OFW remittances.

Source: POEA, "Table 20. OFW Remittances by World Group, 2007-2006," *POEA Overseas Employment Statistics 2007*, September 21, 2008 <<http://www.poea.gov.ph/html/statistics.html>>

## APPENDIX IV

### Article: More Pinays marrying foreigners -religious group

Article posted October 16, 2007 -08:23 PM

A religious congregation providing counseling services to overseas workers has expressed concerns over the growing number of Filipino women marrying foreigners whom they knew only through the Internet.

Sr. Bernadette de Guzman of the Religious of the Good Shepherd's Centre for Overseas Workers said her group provides counseling and pre-departure orientation seminar (PDOS) to some 16,000 Filipino women leaving the country every year to marry foreign nationals.

There are at least 12 million Filipinos scattered around 197 countries across the globe.

"Everyday we give counseling to an average of 45 women marrying foreigners, and we give emphasis on values formation as most of them only met their would-be spouses on the Internet," she said.

"The minimum requirement for a marital relation is that the couples should have known each other in person even for a short time," she added.

According to her, the US, Japan, Australia and Canada have the most number of Filipino intermarriages. "We also observe that all of the countries that host overseas Filipino workers have Filipinos married to their nationals. We have recorded Filipino women marrying Africans, Afghans and even Yugoslavians," she noted.

Sr. Bernadette said that of those who pass through the RGS counseling, less than 10 percent reported they have troubles in their marriage abroad.

"We require our counselees to maintain communication with us at least within three months after their departure. Majority of those who called back said they are doing well," she said.

In August, Senate President Manuel Villar Jr. said there are some 300,000 to 500,000 Filipino women leaving the country as mail-order brides every year. The grim statistics prompted Villar to file a resolution before the Senate committee on youth, women and family to "inquire into the plight of these women and the brazen violation of corresponding laws."

Under Senate Resolution 101, Villar reacted to the disregard to the law of several Internet sites, which openly advertised Filipino women as mail-order brides.

The resolution named three websites: [www.2bwed.com](http://www.2bwed.com), [www.afilipina.com](http://www.afilipina.com), and [www.1mailorderbrides.com](http://www.1mailorderbrides.com) that publicly marketed Filipinas, a number of whom came from the provinces.

According to Villar, the practices are prohibited under Republic Act 6955 enacted on June 13, 1990. The senator then vowed to investigate the illegal trade that has been ongoing for the last two decades. – Luis Gorgonio, *GMA News.TV*

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Source: Luis Gorgonio, "More Pinays marrying foreigners – religious group," *GMA News.TV*, October 16, 2007 <[GMAhttp://www.gmanews.tv/print/64697](http://www.gmanews.tv/print/64697)>.

## APPENDIX V

### Article: New FIN Partner -- Seamen's Christian Friends Society (SCFS)

Most church planting initiatives are "land-locked." Many missiologists and evangelism strategists miss the fact that there is more water than land on our planet. For as long as there is water, there will always be people who are living and working on-board the ships (i.e. commercial ships, leisure ships, and war ships). Martin Otto, a German missions practitioner with the Seamen's Christian Friend Society (SCFS) has recognized the need to evangelize and disciple seafarers on-board these vessels.

The SCFS was founded in London in 1846 as a mission to seamen. Its goal was and is "to help seafarers spiritually by telling them about the love of Christ, but also helping them in practical ways". SCFS is represented in ports around the world. At each represented port, SCFS staff members meet with docked seafarers. SCFS' hope is to "strengthen Christians in their belief and explain the gospel to unbelievers in order to bring them closer to the Lord." Their ministry includes worship services, Bible distribution, and Bible Self-Study distribution, inspirational music and film presentations, as well as distribution of other Christian literature. SCFS staff also strive to provide practical assistance, such as taking seamen to local shops, and providing seamen with a way to make phone calls. The Philippines has long provided ocean vessels with seafarers. According to Philippine Overseas Employment Administration (POEA), in the year 2000, there were 198,324 deployed sea-based OFWs; in 2006 the number rose to 274,497. If the estimated 7% of these OFWs are committed followers of Jesus Christ, there are conceivably over 19,000 witnesses for Jesus Christ on-board ocean going vessels! In conversation with Otto, he asks: "Can you imagine if there are also pastors on-board the ship?" In his book *Church on the Oceans: A Missionary Vision for the 21st*, he documented churches on the ocean being led by Filipino seafarers.

### Church at Sea Alliance (CASA)

Realising that the diaspora Filipinos are not only stationed in different lands, but are also scattered across the seas, FIN sponsored a consultation on-board the Operation Mobilization ship, the MV Doulos, in Manila, Philippines from December 3-5, 2007. Representatives of FIN, Operation Mobilization, Campus Crusade for Christ, SCFS, and Alliance Graduate School forged a new partnership, called Church at Sea Alliance (CASA) to train Filipino seafarers to become pastors on the ocean. CASA intends to train thousands of Christian seafarers to share their faith and establish churches at sea for seafarers on-board ships. Mr. Otto himself will conduct the first training in April 2008 in Manila. CASA also intends to provide seafarers with evangelistic resources such as the Jesus Film in the different languages represented by the seafarers around the world. Filipinos today are advancing the Kingdom on-board the ships.

*Source:* FIN. *The FIN News* Volume 10, Issue 1 (Edmonton, Alberta: FIN), 2008.

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